

Guild of S. Alban the Martyr,
OTTAWA.

MEN'S BRANCH.

ADDRESSES

OF THE

Lord Bishop of Ontario,

VISITOR,

AND

Rev. Canon Bedford Jones. M. A.

WARDEN,

AT THE

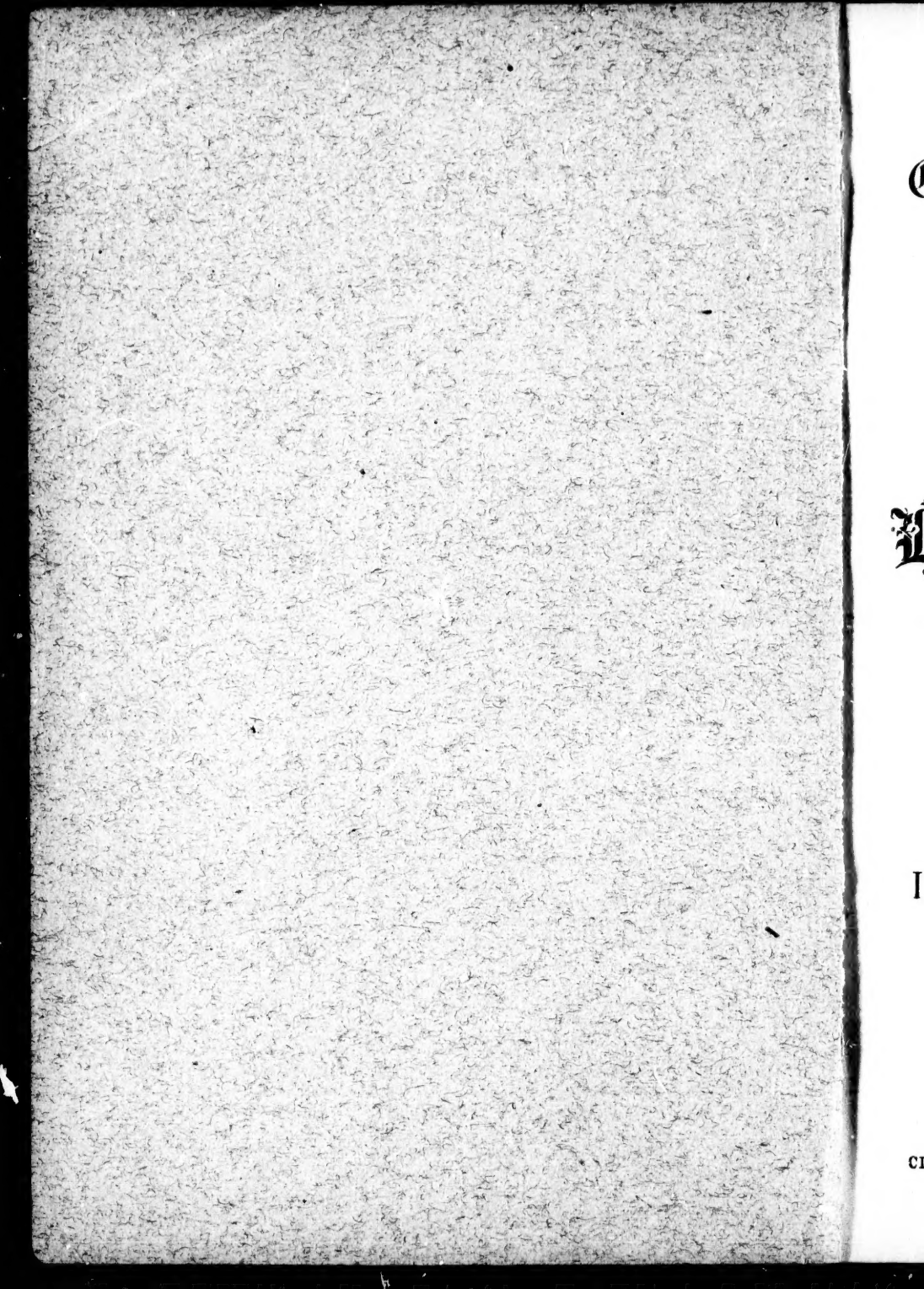
INAUGURAL CONVERSAZIONE,

NOVEMBER 16, 1876.

Published by Request of the Guild.

OTTAWA:

CITIZEN PRINTING AND PUBLISHING COMPANY, SPARKS STREET.
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Guild of S. Alban the Martyr.

ADDRESSES

DELIVERED AT THE

INAUGURAL CONVERSAZIONE.

THE Men's Guild of S. Alban the Martyr, Ottawa, held an Inaugural Conversazione, on Thursday evening, November 16, 1876, in the School-room of S. Alban's Church. It was attended by a large number of members of the Church of England, invited by both the Women's Guild and the newly formed Men's Guild. Several ladies, members of the former, contributed in no small degree to the entertainment, by providing the refreshments and dispensing them to the assembled guests. After the Address of the Bishop, a collection on behalf of the Completion Fund of the Church was taken up, amounting to thirty-two dollars. The Conversazione was regarded altogether so successful, that many friends, present and absent, desired to have some memento of the interesting event, and the Guild resolved to print the substance of the addresses of His Lordship the Bishop of Ontario and their Warden, Canon Bedford Jones.

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THE WARDEN'S ADDRESS.

My Lord Bishop, Ladies and Gentlemen,—
It has been arranged that I should open the proceedings this evening by a few remarks explanatory of our newly formed organization. But before doing this, I wish, on behalf of myself and all my good brethren of S. Alban's Guild, to give our visitor friends a very cordial welcome, and to thank them for their presence amongst us. I feel especially grateful to Your Lordship for accepting our first invitation, and giving the sanction of your countenance to the efforts we are making in behalf of the young men of our congregations in this city. In what that effort consists, it will now be my business very briefly to explain. It must be well known to you all that in this city there are a great many young men in Government offices, and in banks and stores, whom now and then we meet in social life, and whom we see scattered about our churches. These young men, many of them have their homes elsewhere, and come to this city as strangers, with, perhaps, a few introductions. Again we have a good many young men, now springing into manhood, sons of gentlemen, residents of Ottawa, gentlemen of repute in the

scientific and literary world, who have brought out to Canada the beneficial results of a liberal education and attainments which have secured them positions of eminence in the Civil Service. And once more, we have many young men, sons of our intelligent artisans and mechanics, who inherit all the energy and independence of mind of their parents, and add to these an ardent desire for general information, stimulated by the excellent instruction of the public schools, which supplies the elements of so many leading branches of knowledge. Now, we have some of these three classes of young men in all our churches. We all see each other Sunday after Sunday, and then separate, not to see anything of each other for another week. What becomes of them in the interval? How do they spend their evenings? What is the nature of their recreation? What habits and tastes are they now forming? What is the company kept, which must infallibly be either raising the tone of their mind, encouraging the pursuit of higher studies, or demoralizing them until they lose all inclination for a knowledge of God and God's works and ways in nature and in grace. For, in my opinion, all knowledge of God must go together. It is a fatal mistake to divorce the truths of Nature from the truths of Grace, or, in other words, to draw a distinction between Natural Religion and Revealed Religion. It seems, and has always seemed to me, ever since,

in my early days, Bishop Butler's immortal Analogy was made a familiar hand book to the Bible, that the ways of God in Nature (as it is called) were the best guide to, and the best illustrations of the ways of God in Grace, and that the Church's proper duty was to take natural science by the hand and go forth with her as a mother with a child, each proud of the other, each loving the other, though the child must ever be in subordination to its parent. This, however, by the way. Nor can I attempt at present to answer the questions I have asked. All I can say now is, that with reference to these three classes of young men, our Guild will attempt to attract and provide for them on the week day evenings. We have fortunately here excellent rooms, that can be availed of as a kind of club where all young Churchmen will be welcomed, no matter what congregation they come from, and where they will find sympathizing brethren. On any evening of the week, as well as on regular evenings of meeting, I wish to have this room availed of for the recreation of our young brethren. I have no objection at all that they should have or utilize these rooms for reading, for playing chess, &c., and thus forming an acquaintance with one another as fellow-members of the Church, brothers in the same household of faith. Then again, I wish that our young men who have a taste for

scientific and literary pursuits, should have that taste encouraged, and that the Church should foster it, and draw the natural bent away from what is frivolous and vain, to what is solid and good and pure and elevating. Thus we may educate our young men to be ready to take the places of their fathers from the old country. We may supply in a measure what is supposed to be gained only from the University. And in our congregation of S. Alban's we are fortunate in having not a few University men, who, I do not doubt, will feel great pleasure in imparting to their younger brethren some of that higher information which tends to enoble and delight and civilize man, and to make him useful and respected. At the same time, last, but in reality first of all, the object of our Guild *is to unite our young brethren in love for their Church and for each other*. There is, I regret to say, far too much isolation among churchmen, as well as the most deplorable ignorance abroad in reference to the history and the principles of the Church of England, and surrounded as we are by those attacking us on every side, and by temptations to compromise our convictions of truth and principle, it is of the utmost consequence that our young men should be brought together as brethren, and be supplied with, at all events, defensive armour, and instructed how to give an answer to

gainsayers. We have, thank God, among us, young men of piety and zeal, willing to give help to the clergy (so few, alas, as we are here and so much in need of help) in the blessed work of the salvation of souls. It is our object to secure that help, and direct it for the glory of God. We have other young men to whom God has given a taste for music and musical voices, and we desire to utilize these for the benefit of the public service of the Church; we have young men with various gifts and attainments, of all of which we would avail ourselves for the mutual advantage of each other, and for the good of the Church, all being united in a common organization, in which they may constantly meet and know and learn to respect one another. Finally, we have young men who have to work hard day by day, who need some recreation or relaxation after the day's toil, either at the desk, the store, or the workshop. Surely the Church should try and provide for their daily need, and take an interest in the amusements of her sons. For my part, I see nothing at all incompatible with serious duties or inconsistent with Godliness in the clergyman going out with his young men for a snowshoe tramp in winter or taking part in the manly game of cricket in summer, and I do certainly see that his influence for good must be increased, and his companionship a restraint on any tendency to forget that Presence

of God, Which is with us in the field as well as in the congregation. Having such views, which, I hope, commend themselves to you all, I invited a few young men to meet me here, and I set before them the benefits of an organization to carry out these objects. The project seems to have commended itself to very many; already, in three weeks, we have over thirty members who have joined us, and we hope now that our objects are more widely known, that we shall have an accession of many more. You will understand that though St. Albans is our home and habitation, our doors are open to all members of the Church of England, no matter what church they attend in the city. We are broad in our views, and hearty in our welcome to all persons who even attend the Church of England services, though not in full communion with the Church. We shall be happy to give a copy of our Constitution and Rules to any Churchman who wishes to make further enquiry, and judge for himself the kind of association he is invited to join. And here I should conclude, but that I have been requested to say a word as to the name we have adopted, that of the Guild. Perhaps I ought to apologise to an intelligent audience for detaining them, but there may possibly be some young persons here who may not know that the term Guild is an old Saxon and English name for an association of persons who

wish to carry on their work as religious men and women. There is no other word that I know which so entirely conveys this meaning. An Association or Society are words of an equal antiquity with Guild, but they do not convey the idea of religion. A Guild, on the other hand, takes in both the religious and secular ideas, and it is a good old Saxon word and designation like Warden and Reeve—names which we have revived you know, all through this Province. So I do not see why, when we have a capital and significant old English-church name, which conveys the idea of a union of good men or good women for a variety of purposes—some secular, some religious—we should leave it for the sake of another which is open to misconception. I confess I love the old church names as well as the old church paths, especially those of our dear old English Church, as distinguished from the terms employed by all other churches and denominations, ancient or modern. It is, however, very natural that people who like what is novel and newfangled in religion should develop that not uncommon faculty in regard to everything hallowed by the use and wisdom of our forefathers; and I have no objection at all to their following their fancy, provided they let us enjoy the same liberty that we fully concede to them. If they wish to make new churches and have new names, to adopt a new gospel and a new creed—well, this is a free country, and it is their

own affair. I should be the last to interfere with their lawful liberty. To their own master let them stand or fall. But it does seem strange, and more than strange, that if we Church of England people make any attempt to do what other religious bodies do—stir up and utilize the zeal and love of our good brethren old or young on behalf of their own church,—if we do this in our Church of England way, following the old paths which we believe to be safest and wisest—then we are at once attacked and called names. It is a good thing for us, my lord, and ladies and gentlemen, that we can afford to smile at these futile attempts to injure us, and hinder our work for God and for the souls of our people. This evening's concourse is a very gratifying proof that truly good Christian people sanction and commend good Christian work, and it is with much gratitude to God, I can state, that by the small organization called the Women's Guild of S. Alban's an amount of good has been accomplished that I cannot overestimate. Owing to the united action, and let me not forget to at once add, the united prayers, of my good Sisters of the Guild, they have accumulated in three seasons \$1,000, and made the completion and enlargement of this Church a possibility. Indeed, they have done more to produce a general harmony and good feeling among the various classes of the congregation, than anything I have

been able to do by my sermons, and I desire publicly to express my gratitude to the Women's Guild. I only hope this effort to bring the *men* of all classes in the congregation, rich and poor, together, will be equally successful; and I have no doubt whatever, it will be successful, if in all we do, we work together with a single eye to God's glory, and attempt nothing without first seeking God's blessing and the guidance of the Holy Spirit. This is the rule on which we have acted in our Women's Guild meetings. We begin our proceedings with prayer; we close them with prayer. It is an organization of Christian women for regular prayer as much as anything else. The same rule has been adopted for our new Men's Guild. All our general meetings are opened and closed with solemn prayer for God's blessing. If we admit a new member we pray that he may be a blessing to us, and that we may be a blessing to him. Everything, we believe, depends on the favor of Him, without Whom nothing is strong, nothing is holy; and that favor will, we know, be vouchsafed to all who ask it in sincerity and faith. I presume no one will think there is anything un-Protestant in all this. Yes, my Lord, and good Christian friends, I believe that this has been the secret of the success of the womens work in this parish, as it is the secret of the success of all true and lasting Christian work, and I hope that our

young friends will always keep this in mind as the condition of their prosperity. Let me repeat it; it is a useful rule for all conditions of Christians, and is applicable to every work, secular or sacred, in which Christians engage—"Work with a single eye to God's glory, and attempt nothing without first seeking God's blessing, and the guidance of the Holy Spirit."

Allow me now to introduce the Lord Bishop of the Diocese.

LORD BISHOP'S ADDRESS.

GENTLEMEN OF THE GUILD OF S. ALBAN:—

I am glad to see so large a concourse of people met together to witness your inauguration as a Guild. I have to thank you for appointing me a Visitor of the Guild, and I accept the office most cheerfully. Before making up my mind to unite with you, it became my duty to examine into the aim and object you have in view, and I can now give them my unqualified approval. Your first object I find to be "To unite young Churchmen in love for their Church and for each other." The second is "To utilize your time and talents to promote God's glory and the well-being of the Church." Both these are noble aims, while your third object is not only desirable for its own sake, but seems to me to be essential in making any progress in the direction of the other two. It will be impossible to foster love for the Church, or to stimulate zeal in her behalf, unless you understand her claims and study her Principles. Therefore your third object is really the most important, "To encourage the study of God's Inspired Word, the Liturgy, and Principles of the Church

of England, and to foster a taste for the various branches of Science and general Literature." You have done well to class together the study of God's Word and the study of Science. Many will tell you that they are opposed to each other, and the timid believer dreads "opposition of science." But I have no such apprehensions. As yet I can perceive no probability of danger, at least in the long run, from the discoveries of science; and even if I did, that would be no reason for refusing the evidences of science. We cannot be students of the Bible, I mean intellectually, without finding ourselves brought into contact with Astronomy, Geology, Chronology and Philology. As a man who knows but one language knows nothing of language as a science, so he who knows nothing *but* the Bible knows nothing *of* the Bible. This, of course, is not public opinion. Theology is a Science which is thought to come by nature. It used to be called the Queen of Sciences, but nowadays people are born Theologians, and study and training are not necessary to qualify them for giving an infallible judgment. No wonder, therefore, that the free right of private judgment has come to mean the right to draw conclusions without premises, and so, private judgment, without knowledge, is but another name for free thinking. We must know a good deal more than the Bible if we would understand the Bible. I need scarcely

say that the Bible does not give us its own history. In ancient times one of the names of the Bible was the "Bibliotheca," or the Library. The sixty-six books which compose this library were written at intervals during a period of nearly fifteen hundred years, but eventually became one Book. How? In other words, the history of the Canon of Scripture should form a part of the general literature which it is one of the objects of your Guild to promote. I fear that there are many religionists who are very dogmatic, and yet could not tell why they believe Ecclesiastes to be part of God's Word, and Ecclesiasticus not so; why they accept the "*Song of Solomon*," but do not feel bound by his "*Wisdom*." Natural good taste might prefer the proverbial philosophy of Ecclesiasticus to the seemingly Epicurean fatalism of Ecclesiastes, but such a serious question as which of the two is the word of God, cannot be answered by our inner consciousness, but by outer evidence. Again, general literature must embrace Church History and the Principles of the Church of England. Of those principles, multitudes, within and without her pale, are sadly ignorant. One reason for this is that standard theology invariably differs from popular theology. The majority are content to get their information second-hand from lectures and newspaper articles. This is both a lazy and a dangerous method. No

Church on earth is more interested in the diffusion of knowledge, derivable from Scripture and primitive Antiquity, than the Church of England. Indeed all Christians would be benefitted by the diffusion of such knowledge. The *odium-theologicum* would be much modified if men would open their eyes to the fact that half the time they are fighting theories of their own building, and that the vague, popular notions of doctrine are not *the* doctrines of the Church, but distortions of them. The average Churchman's belief is very often out of harmony with his Prayer Book, the Presbyterian's with his Confession of Faith, and the Methodist's with his Book of Discipline or with Wesley's Sermons. If all understood their own principles better, there would be less acrimony. If Ecclesiastical history were studied a little more, new schisms would be received more philosophically, as showing how history is ever repeating itself, and how new sects are only old ones revived. If the text of Holy Scripture were more carefully studied, particularly in its native tongues, how much would Bibliolatry be lessened and fanaticism be calmed. We shall soon have a revised edition of the Scriptures, under the auspices of the Convocation of Canterbury, and there is a suitability in the arrangement whereby the Church that first gave the Bible to the people in the vulgar tongue

should continue to employ the greater scholarship of the age in rendering the revision as perfect as possible. But I fear that many will feel something of a shock when they find that they have lost some favorite texts, which will never again be tortured into false meanings. It seems to me that there can be no more delightful study for a young Churchman than that of the history of the translations of the Old and New Testaments. The study will repay any trouble expended upon it, and will prepare the student for the next revision, by calming his fears of evil results. But I must not forget that one object of the Guild is to cultivate the field of "General Literature." The more English literature is cultivated the more difficult will it be found to study it apart from the history and principles of the Church of England. Church and State have been so long intertwined as to be in history almost identical, the State being the people of England engaged in secular business, and the Church being the same people engaged in religious business. We can get from Hook's "Lives of the Archbishops of Canterbury" a better insight into the life and feelings of the English people than from any History of England as yet written. The history of the English Constitution can scarcely be understood without a knowledge of the history of the English Church. It was Archbishop Langton who was the main instrument in

wringing Magna Charta from King John, and the very first clause in it secured the liberties of the Church. Parliaments, in their representative character and order of proceedings, are copies of the Church's Synods, and for a very long period the prevailing element in them was clerical. A great historian says that "the unit and true kernel of all our political life must be looked for in the Parish Vestry." Theodore, Archbishop of Canterbury, a fellow townsman of St. Paul, created our Parochial system twelve hundred years ago, and by his ecclesiastical organization led the way toward our national unity. Anglo-Saxon kingdoms, almost forgotten, can still be traced territorially in the limits of dioceses now existing, like Rochester and Lichfield. English law, as a system, was suggested by the canons passed by our Church Synods. Greek literature was introduced into England by Archbishop Theodore, himself a Greek monk. I throw out these suggestions to show how impossible it is to know the history of the State without a knowledge of the history of the Church, and how naturally a Guild of English Churchmen may foster a taste for English literature, while they are at the same time encouraging the study of the principles of the Church of England.

It would be a most interesting study to trace the parallelism which exists between the development of the English Constitution and that of the

English Church. Time will, however, only suffer me to apply the language of a great historian of the English Constitution to the Church of England: "The continued life of the *Church*, notwithstanding foreign intrusions and internal revolutions, has remained unbroken for 1,400 years. At no moment has the tie between the present and the past been wholly rent asunder; at no moment have Englishmen sat down to put together a wholly new *Church* in obedience to some dazzling theory. Each step in our development has been the natural consequence of some earlier step; each change in our law and constitution has been, not the bringing in of anything wholly new, but the development and improvement of something that was already old. Our progress has in some ages been faster, in others slower; at some moments we have seemed to stand still, or even to go back, but the great march of development has never wholly stopped; it has never been permanently checked since the day when the coming *Christian Missionaries* first began to change *Pagan* Britain into *Christian* England. New and foreign elements have from time to time thrust themselves into our law; but the same spirit which could develope and improve whatever was old and native has commonly found means, sooner or later, to cast forth again whatever was new and foreign. The lover of freedom, the lover of progress, the man who has eyes keen enough to discover identity

under a garb of outward unlikeness, need never shrink from tracing up the *Ecclesiastical* institutions of England to their earliest shape. The wisdom of our forefathers was ever shown, not in a dull and senseless clinging to things as they were at any given moment, but in that spirit, the spirit alike of the true reformer and the true conservative, which keeps the whole fabric standing, by repairing and improving from time to time whatever portions of it stand in need of repair and improvement. "LET ANCIENT CUSTOMS PREVAIL"; let us ever stand fast in the "old paths." But the old paths have in England ever been the paths of progress. The ancient custom has ever been to shrink from mere change for the sake of change, but fearlessly to change whenever change was really needed. And many of the best changes of later times, many of the most wholesome improvements in our *Church*, have been only the casting aside of innovations which crept in modern and evil times. We have advanced by falling back on a more ancient state of things; we have reformed by calling to life again the institutions of earlier times, by setting ourselves free from the slavish subtleties of *Roman Priests*, by casting aside as an accursed thing the innovations of *Italian* tyranny and *Papal* usurpation."*

* The words in *Italics* are substitutions for the words expressing the English Constitution or Political Institutions in Mr. Freeman's "Growth of English Constitution."

This continuity of Ecclesiastical life is to many a hard lesson. They dislike the phrase, "Apostolical Succession." Well, let them substitute for it the phrase Historical Succession. It will answer quite as well for the main purpose of setting them thinking, and we shall hear less and less of the Anglican Church being a Church of the Sixteenth Century. The Church three hundred years ago may be likened to one of our majestic Cathedrals to-day. Men are now restoring, as it is termed, these wondrous fabrics. The accumulated rubbish is taken away, buttresses are strengthened, unsightly plaster is scraped off, and the grand carvings of a past age revealed; every effort is made to complete the building according to the original design of the founder, but for all that, no sane man would call Durham Cathedral a Cathedral of the 19th century. Similarly a knowledge of the Historical Succession of the church will save us from the absurdity of supposing that the Church, because it was repaired three centuries ago, was constructed at the same time that it was repaired. It should ever be remembered by churchmen that the Reformation was not the *beginning* of a movement but the *end* of one that had been going on for centuries. In its secular aspect it was the consummation of a long protracted struggle, the vindication of a supremacy of the King within his own realm over the pretensions of a foreign

Ecclesiastic. In its temporal as in its spiritual procedure, the Reformation produced no breach in the continuity of the Church of England. But it may be asked, what is the practical value of this continuity? Well, it seems to me to be a practical not a sentimental feeling to be able to pray, "From schism, Good Lord deliver us," without feeling self condemned, as all Englishmen must do, who have left the National Church, and yet pray against schism. It is a satisfaction to know that as Churchmen you belong to the same Household as Latimer and Wycliffe, and your own S. Alban. Indeed it is very curious to see how little interest is taken in this subject of the Church's continuity by Dissenters. For them the interval of 1,500 years between S. Paul and Luther has no attractions. Of the 1,800 years that forms the lifetime of Christianity, 1,500 years are an unevangelical chasm not worth the filling up or bridging over. Our Lord would seem not to have kept His promise and "God had forgotten to be gracious." But such an idea is the "infirmity" of such reasoners, they should "remember the years of the right hand of the Most Highest."

But there is, I think, a great field for usefulness open to your Guild if you will labour as an organization to combat the fashionable unbelief of our day. On all sides we hear that infidelity is spreading, and particularly among young men.

And no doubt they who are unbelievers themselves will wish to make the world believe that their name is legion. But for all that, I do not think that unbelief is more rife than in any former period. Apply any test you like and you will be led to think with me. Men do not spend millions on churches to prove their infidelity, nor attend them in larger numbers than in past times to evince their scepticism. The fact is, the activity of the Church is forcing such infidelity as exists to show itself. The Church is doing a good work and making the devil more active in attempting to neutralize it. It is the vividness of the contrast that dazzles and brings into a stronger light existing unbelief. When the Church does nothing, the devil does little, for there is no necessity for his interference. When we have been a long time in darkness, the eye becomes used to it, but when the sun rises, we begin to appreciate the gloom in which we lived. Besides, the character of the infidelity of the age is quite different from that of the last century; and the difference between unbelief which Bishop Butler assailed, and that which we have to encounter, magnifies its importance. Butler had to deal with men who believed in God, tho' not in Christ. We have to deal with men who call themselves Agnostics which is another (and a cowardly) name for Atheists. It is the opposition of science (falsely so called) that Christianity has to endure;

but there is no cause for alarm. It will be time enough for us to defend our religion from scientific blows, when science shall have finally rectified itself, and one science ceased to be in contradiction to another. I remember when many of us were startled at the discoveries of Geologists, but as time passed on, Geologists corrected and modified their theories, so that the science harmonized so beautifully with Genesis, that the harmony became another proof that a Revelation had been made to Moses. One science seemed to prove that there had been a separate creation of distinct races, but now, philology is corroborating the Scripture, that once "the whole earth was of one language and speech," and that "God has made of one blood all nations of men." Astronomy and Geology are now at variance regarding the age of the earth, differing to the trifling amount of millions of centuries, while Wallace and Darwin who seem about the same time to have invented the theory of developement, cannot agree whether man be not an exception to the theory and whether he was created or evolved. Huxley the other day enlightened American audiences by showing the near relationship between the Horse and his rider by arguments drawn from the Hoof of the former ; so that it seems Caligula was not such a madman after all, in making his favorite steed his High Priest. But whether Protoplasm evolved organic cells, and the cell begat animalcula, and animal-

cula begat the Ascidian, &c., down to man, it is clearly too soon to decide—the witnesses against Revelation agree not together; when they do it will be time enough to trouble ourselves with their refutations. Still the old fashioned scepticism as distinguished from scientific unbelief should be met, and your guild should interest itself in the best manner of doing so. The immortal work of Bishop Butler is the grandest storehouse for arguments against unbelief that I know of; well did Mr. Gladstone lately say that the English Church knew little of the value of the treasure she possessed in the “Analogy.” but there are proofs that can be urged on the side of belief which are open to the humblest capacity and which should be brought into prominence more than they are. A belief in a Personal Christ both God and Man has many proofs, let us consider one out of the many. Jesus Christ once uttered a prophecy of more interest to us (if true) than all the wisdom of all the philosophers that ever lived before Him or since His advent. If He had merely uttered it and proved its truth, He would have done more for us than all the philanthropists that ever lived. The prophecy was, “the hour is coming when all that are in the graves shall hear His voice, and shall come forth, they that have done good into the resurrection of life, and they that have done evil into the resurrection of damnation.” Why do we

believe that this prediction will be fulfilled? We have a multitude of reasons, but one plain one is the fact that predictions as extraordinary made by Christ *have been fulfilled*. He was talking to a few Galilean peasants who were bewildered at His sayings and doings. They were in the popular estimate ignorant and unlearned men. Yet to such as they He said, "Fear not little flock, it is My Father's good pleasure to give you the KINGDOM." What a mad prediction that must have seemed! Yet take a historic survey of what happened afterwards. The few poor fishermen were the Heroes who founded and gained the Kingdom, a Kingdom indeed, the Kingship of Christianity. In the words of a living prelate, "Emerging from Judea, it made its way outward through the most polished regions of the world, and in all it attracted notice and provoked hostility. Successive massacres and attempts at extermination prosecuted for ages by the whole force of the Roman Empire, it bore without resistance and seemed to draw fresh vigour from the axe, but assaults in the way of argument from whatever quarter, it was never ashamed or unable to repel, and whether attacked or not it was resolutely aggressive. In four centuries, it had pervaded the civilized world; it had mounted the throne of the Cæsars; it had spread beyond the limits of their sway, and had made inroads on barbarian nations whom their

eagles had never visited. It had gathered all genius and learning to itself, and made the literature of the world its own. It survived the inundation of barbarian tribes and conquered the world once more by converting its Conquerors to the faith; it survived an age of barbarism; it survived the restoration of letters; it survived an age of free enquiry and scepticism, and has long stood its ground in the field of argument and commanded the intelligent assent of the greatest minds that ever were; it has been the parent of civilization and the nurse of learning, and if light, humanity and freedom be the boast of modern Europe it is to Christianity that she owes them." There was the fulfilment of the prophecy, "It is my Father's good pleasure to give you the Kingdom," and that is a guarantee that the other prediction will come true, "the hour is coming when all that are in the graves shall hear His voice." Or again, take the wonderful prediction of the destruction of Jerusalem and the demolition of the Temple; what could have appeared so improbable? The Jews could not entertain such an idea. They revolted from it, while the Romans had neither a wish nor a motive to be the instruments of such destruction. So far were the Romans from destroying temples that they had no scruple in adopting the Gods of conquered nations and enrolling them in the catalogue of their idols. The Emperor Augustus had a daily burnt-offering brought for him into the Temple at

Jerusalem, and Tiberius proposed that Christ should be enrolled among the Gods of Rome. Still this improbable prophecy was fulfilled to the letter, and is a further guarantee to us that other predictions will assuredly come to pass. Time will not allow me to speak of other equally marvellous prophecies such as that of His own death by crucifixion, or the immortal memory of Mary who anointed Him. I merely suggest food for thought, and wish to say that there are answers to scepticism which are easy and convincing to the popular mind. The arguments for belief can be as readily taken in, as those for unbelief, while the difficulties that surround the latter are much greater than those which beset the former. The moment we suspect Christ's Divinity we must suspect his morality and come to the absurd conclusion that a corrupt tree can bring forth good fruit; that from an imposition practised in Judaea have sprung up the glories of civilization, the grandeur of literature and the noblest developments of humanity. We are justified therefore in arguing back from the absurdity of the conclusion to the absurdity of the premises. It will be your pleasure as a guild to familiarize yourselves with such reasonings, and never be daunted by ill-success. Prove your belief by "doing good," and so you will have a vital interest in the yet unfulfilled prediction. You are banded together in support

of a Church of which you may well feel proud. She has a salient spring of life in her, which will ever enable her to throw off corruptions and renew her youth amid outward hostility and inward divisions and we may well say of her what I recollect reading somewhere in a secular paper, "We will venture to affirm" says the writer, "that of all Ecclesiastical systems that ever appeared on the earth, the Church of England of the present day is the best fitted to keep persons inclined to intellectual hesitation honestly in its fold. In this form of religion, more than in any other are found the elements that are best calculated to conciliate and satisfy the intellect—historical dignity, practical efficiency, a union of poetry and common sense, and an admirable absence of the spirit of interference." So far as your guild can promote the best interests of such a Church, "I wish it good luck in the Name of the Lord."



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